

R U L E S K
FOR
CONVERSATION,
OR
A Collection
Of Moral Maxims and
Reflections.

By a Roman Catholick.

L O N D O N,

Printed for J. Eaglesfield, at the *Mari-
gold* over against the *Globe-Tavern* in
Fleet-Street. 1686.

ADVERTISEMENT.

THere is newly published a *Farce*
(as it hath been Play'd before
the King and Queen) called *The Devil
of a Wife, or a Comical Transforma-
tion.*

As also Rules for *Conversation* or a
Collection of Moral *Maxims* and *Re-
flections.*

Likewise a new Book Entituled *Latine
Songs* with their English, and Poems ;
(*Chevy-Chace* turn'd into Latine by
Order of the Bishop of *London*) By
Henry Bold formerly of *N. Coll.* in
Oxon, afterwards of the *Examiners Of-
fice* in *Chancery*. These Printed for
John Eaglesfield Bookseller at the *Ma-
rigold* near *Salisbury-Court* in *Fleet-
Street.*

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R. L. E. S.

FOR

CONVERSATION

OR

A Collection

43

OF Moral Maxims and

675

Reflections

By a Roman Catholic.



Printed for J. Johnson, at the Strand
sold over against the Globe Tavern in
Fleet Street 1826.

THE
EPISTLE
TO THE
READER.

Reader,

THE following Observations are most of them certain Rules and Axioms which diverse great good Men have used in their Conversations to their no small honour and advantage, and they may be of the same use to thee, if well digested and with Prudence reduced to practise; They are true, and a small Expe-

The Epistle

rience will tell you so; The more thoughts you spend on each particular, the better wilt thou like them; for my own part, I fear no Censure of the Book or its Author, since I am resolved not to be known, Judg as thou pleasest, perhaps thou mayest have Read several of them where I did, I think it no criminal theft to write what hath been written, though the Author be not Named, for that which I approve is my own in such case, besides I make no claim, the greater Number are a Collection as the Title speaks, however of this I am sure, they all are or may be useful, some of them are Common and obvious

to the Reader.

vious, yet the advantage of considering and using them, may never be the less, others may seem alike and to the same purpose, but on Second thoughts they'l yeild different Precepts, Others may seem contradictory, but if reduced to particulars for use they'l appear otherwise; There may be many more added and much more Material, but nihil simul inceptum est & perfectum, and time perhaps may increase the number of these, In the Interim take what follows, they being first Collected for private use, are now Published for the Booksellers Benefit and Thine, which if attained, I am Content.

to the Reader.

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(1)

ALL

COLLECTION

OF

Moral Maxims and Reflections.

NO Man is ever so Happy or so Miserable, in this Life, as he does Imagine himself to be.

The Happiness and Misery of Men, depends as much on their Humour and the temper of their Mind, as on their Fortune and Condition in the World.

B

III. AL

Always put more confidence in those who have obliged you, than in those that you have obliged, for the former are more likely to do you a further kindness, than the latter, to acknowledg or requite what they have received.

IV.

The contempt of Riches in the Philosophers was only a secret to prevent that contempt which attends Poverty.

He that counsels others to be Virtuous, doubles his obligation to be so Himself.

By trials are the qualities of Men as well discovered as by great Actions, for in the latter they are many times strained

(3.)

ed, and in the former more Natural.

VII.

A Generous Man least regards Mony,
but when he hath it not, he wants it
most.

VIII.

In any great Action, he that will be
his own Counsellor, shall be sure to have
a Fool for his Client.

IX.

Nothing is of more Importance in
all a Mans Behaviour, then to know
how to take an advantage when offer-
ed

X.

He that Winks at his own Faults
thinks all the World Blind.

XI.

What you are to do, advise with ma-
ny,

B 2

(4.)

ny, what you are resolved to do communicate but to few.

XIV

XII

No Man in Prudence will threaten when he hath any thing to Desire.

XIII

When a Man is compelled to do an Act, 'tis most commonly best for him to seem to do it Frankly and without Constraint.

XI

He that will improve his Memory must not too much distrust it.

XV

To be a Judge of Neighbours Differences, is dangerous and always makes one or both Enemies.

XVI

The readiest way to be deceived is for

(5)

for a Man to beleive himself more sub-
tile and clear sighted then other Men.

XVII.

Fancy and Chance lift most to Em-
ployments.

XVIII.

When Men Eminen and Worthy are
preferred, their Fortune seems due and
no Man Envys the payment of a debt.

XIX.

Valour is a Quality which he that
hath shall have least need of.

XX.

A Bashful Man is not his own Mas-
ter.

XXI.

He that will be safe in troublesome
times, must Engage in no Faction,

B 3

and

(8)

and 2. Favour and reliefe the lowest,
for the first preserves kindness with the
present, and the second prepares against
the Future.

XXII.

Such as have respect only to a few
things are easily misled.

XXIII.

He that understands amiss, concludes
worfe.

XIX.

XXIV.

He that will be truly Charitable,
should give to poor House-keepers as
do not receive Alms of the Parish, for
to give to those, is only to save so much
Money to the Rich, who by Law are
bound to relieve the Poor.

XXV.

Many glorious Actions that make a
noise

(78)

noise in the World, as the Effects of a
wise Design, are produced only by Hu-
mour and Passion. **XXV**
What passion for
World, is often times but dissimulation,
to attract the Confidence of others.

We should not take delight in obser-
ving the faults of others, if we had none
of our own. **XXVI**
Men blame the faults of others
to perfwade of their own Innocence
then with a real design of Reformation.

We disparage Favourites and Men ad-
vanced in the World from Pride and
Love of Favour, and the contempt we
resist against such preferments, serves
only to magnify their own grief for not
obtaining the like. **XXVII**
Credit to what they
Render their own Testimony the more
Considerable. **XXVIII**

We have commonly more Strength
than Will, and we imagine things im-
possible as an excuse to our inaction. **XXIX**
whether we are what
Adversity makes others know to us
whether

to affect the World as the Effects of a
XXIX. who Design, and proposed only by Him

What passeth for Sincerity in the
World, is often-times but dissimulation,
to attract the Confidence of others.

XXIX. We should not take delight in obli-
ving the faults of others, if we had none

Men blame the faults of others rather
to perswade of their own Innocence
then with a real design of Reformation.

XXIX. We despise Favours and Men ad-
vanced in the World from Pride and
Love of Favour, and the contempt we

Men discover an abhorrence of Dy-
ing, very often with a design to gain
Credit to what they say themselves, and
Render their own Testimony the more
Considerable.

XXIX. We have commonly more strength
then Will, and we imagine things im-

Prosperity makes us known to others,
whether we are what we seem to be, &
Adversity makes others known to us,
whether

(9)

whether they are in reality what they
seem in Profession.

XXXIII.

They who Addict themselves to lit-
tle things with too much Application
are seldom capable of any grand under-
taking.

XXXIV.

He that begins an affair without
Judgment and is hasty in the prosecu-
tion, must not wonder if it want Suc-
cess.

XXXV.

He that is discouraged from a worthy
design meerly upon the account of diffi-
ty hath a mean Spirit.

XXXVI.

Be Liberal to your Friends of your
discourse and your purse, but beware of
being

(10)

being bound for more than you are willing to give, for he that is surely knows not what he is worth.

XXXVII

He that sets his Mind and Affections on things superfluous, is commonly reduced to want those which are necessary.

VXXX

XXXVIII

On many occasions without scruple one may refuse to promise, but in few or none without shame can he refuse to performe.

VXXX

XXXIX

He that is unwilling to pay what he owes when he hath it by him, shall live to be willing and not be able.

Be Liberal to your Friends of your

Philosophy can triumph over past and

(11)

and future Calamities, but is Conquered
by a present Evil.

XL I.

The Refusal of Commendation, is
often-times, with a desire to be Praised
Twice.

XL II.

Few Men Praise others but with some
exception, and ordinarily with a design
to be Praised themselves.

XL III.

No Man is so easily deceived and im-
posed upon, as when he thinks to de-
ceive others.

XL IV.

He that talks more then cometh to
his share, and with Confidence and Pas-
sion in disputable matters, may easily be
observed to contradict himself, and that's
the

(12)

the only Method to shame and silence him.

XLV.

Boldness and Confidence many times obtain that which cannot be compassed by ordinary means.

XLVI.

'Tis not enough for a Man to have good qualities, but he must likewise know how to use and manage them.

XLVII.

That Noise and Show that proves a Man not to be Ingenious or Wise, is often-times the cause of his reputation for being so.

XLVIII.

Many who are excellent for one quality have not the Reputation of being so, because they are excellent for another

ther, as *Cæsar* is beleived to have been
as Eloquent as *Cicero*, and yet is Famous
only as a Warriour.

X L I X.

A great Reputation doth rather abase
then exalt those who know not how to
answer and sustein it.

L.

We Judg of other Mens merit by their
carriage towards us, our self-love doth
either augment or lessen their good qua-
lities in Proportion to the Pleasure and
Satisfaction we have by them.

L I.

One Man is not more unlike another,
then every Man is unlike himself confi-
dered at different times.

No Man is ever so ridiculous by the
qualities

(14)

qualities he hath, as by those which he
affects to have,

LIII.

Tis ever reckoned more shameful to
distrust ones Friends, then to be deceived
by them.

LIV.

All Men complain of their Memories,
but no Man of his Judgment.

LV.

No disguise can for any long time
hide Love, where it is in reality, or
feigns it where tis not.

LVI.

We please more in our conversations
by our weakneses and failings, then by
any of our good qualities.

LVII.

(15)

other Men then for himself, as it is to
give good Counsel Men to follow it.

LXVII

A Man may know others by him-
self, for as in water face answereth to
face, so doth the heart of Man to Man.

which reproacheth Man and to more
proaches on the contrary which are

LXVIII

Folly attends us in every time of our
Life, if any one appear wiser then ano-
ther, tis because his follies are more pro-
portioned to his Age and Fortune.

and not observe it as it is difficult to be-
ceive others, without being observed.

LXIX

Many would discover greater Wis-
dom and Ability then they do, did they
not over earnestly desire and affect it.

qualities of others, not from an esteem
of their merit, but from a value for their

LXX

The wisest Men may be often at a
loss in the company of Fools.

LXXI

Tis more easie to be Wise for o-
ther

ther Men then for himself, as it is to give good Councel then to follow it.

LXII.

There are some Commendations which reproach a Man, and some reproaches on the contrary which are rather to a Mans Praise.

LXIII.

Tis as easie to deceive a Mans Self and not observe it, as tis difficult to deceive others without being observed.

LXIV.

Men commonly magnifie the good qualities of others, not from an esteem of their merit, but from a value for their own, and would attract Praise to themselves by bestowing it on others.

LXV.

No greater mark of an extraordinary

nary merit then to hear a man prayſed
by thoſe who do moſt Envy him.

LXVI.

The reaſon why ſo few ſeem Ration-
al and Agreeable in their Converſation,
is becauſe moſt Men conſider what they
would ſpeak themſelves rather than
what they ſhould answer to that is
ſpoke.

LXVII.

Try the Fidelitie of a Friend in ſuch
a time and inſtance as you can bear his
refuſal without great inconvenience, for
he that would borrow when he hath
not, muſt borrow when he hath.

LXVIII.

Reſolve never to do that by another
which you may do by your ſelf, nor do
that to morrow which you may do to
day, nor neglect or deſpiſe the leaſt thing.

LXIX.

He that excuseth a Fault by a Lye, thinks it better to be Guilty of two Faults then to be thought Guilty of one.

LXX.

Remember not the Favours you have done to others, and forget not those which others have done to you.

LXXI.

Many Wicked Persons would be less dangerous then they are, and do less mischeif, if they had not some goodness.

LXXII.

The honour a Man hath already acquired is caution for more and greater.

LXXIII.

LXXIII.

'Tis more difficult to know what not to say on any Subject then to speak much.

LXXIV.

'Tis much easier to appear worthy of those Employments which a Man hath not, then of those which he actually hath.

LXXV.

We many times confess little Faults with a design to perswade that we have not great ones.

LXXVI.

Most Men Love new acquaintance, not so much because they are weary of the Old, or find Pleasure in change, as because they think they are not admir-

ed enough by those who know them too well, and hope to be more so by those that know them not so much.

LXXVII.

What seems to be generosity is oftentimes but Ambition in disguise which condemns little interests and designs to aspire at greater.

LXXVIII

He that endeavours only to imitate other Men, doth not take the way to excell.

LXXIX.

Tis some kind of ingratitude to be earnest and pressing to acquit our selves of our obligations to another.

LXXX.

Little Passions are diminisht by absence

(21)

sence, but great ones are augmented, as the Wind Blows out a Candle but increaseth a Fire.

LXXXI.

We magnifie the Affection and tenderness which our Friends have for us, rather to declare our own merit, then our gratitude.

LXXXII.

Thankfulness for Favours is generally with a design to obtain more.

LXXXIII.

Pride, which inspires us so much with Envy, doth oftentimes seem to moderate it, for we shoud more envy other Men, did we not extreamly flatter our selves.

C 3

LXXXIV.

LXXXIX.

The Encouragement we give to those who are entring on the World and beginning an Imploy, proceeds oftentimes from a secret Envy we bear to some already settled.

LXXXV.

Tis more difficult for a *Man* to be Faithful to a *Mistris* when he is favoured, and happy, then when he is ill treated.

LXXXVI.

There are such accidents sometimes fall out in the *Life* of a *Man*, that be he never so wise, he must a little act the part of a *Fool* to extricate himself.

LXXXVII.

All Men have some time or other an
Oportu-

(23)

Opportunity offered for their advancement and happiness, which if they miss and do not improve, they seldom meet with the like while they live.

LXXXVIII.

All Men almost take Pleasure to repay little Obligations, but few or none are thankful as they ought for great ones.

LXXXIX.

We need only be jealous of those who are studiously careful to avoid giving Jealousie.

X.C.

Jealousie is always born with Love, but oftentimes survives it.

XCI.

Whence comes it to pass that we have
C 4 Memory

(24)

Memory enough, to retain even the
smallest particulars of what happens to
our selves, and yet forget that we have
ever repeated them more then once to
the same Person.

X C I I.

What distrust soever we have of the
Sincerity of those who tell us any thing,
yet we always believe they tell us more
Truth then they do to others.

X C I I I.

Any one that Loves may know
when another ceaseth to Love him.

X C I V.

That which renders the Pride of o-
thers insupportable, is because it wounds
our own.

X C V.

(25)

X C V.

A Man hath few Faults less pardonable
then the means he makes use of to
hide them.

X C V I.

Whatsoever shame almost we have
deserved, 'tis almost always in our
Power to Re-establish our Reputation.

X C V I I.

No Man can please for a long time
who hath but one kind of Humour or
is always in the same temper.

X C V I I I.

We oftentimes appear greater then
we are by an Employment beneath our
merit, but are diminish'd by an under-
taking above our Capacities.

X C I X.

XCIX.

Novelty and long use or Custom do equally hinder us from taking notice of the Faults of our Friend.

C.

Those that Love will sooner pardon the greatest indiscretion then the least unfaithfulness.

CI.

What disposition soever the World hath to Judge amiss, it is yet more frequently kind to false merit then unjust to true.

CII.

Our Enemies do commonly come nearer to the Truth in their Opinion of

(27)

of us, then we do in Judgment of our selves.

CIII.

The same Pride that makes us blame the Faults from which we think our selves Free, causeth us to despise the good qualities of others which we want our selves.

CIV.

That Steddiness of Temper which seems to resist Love, seemes also to render it violent and lasting after once it is admitted.

CV.

Fearfulness and Cowardise are Faults whereof 'tis dangerous to reprove those you would cure of them.

CVI

The Calmness or discomposure of our

our Humour, depends not so much on the most weighty and considerable accidents of our Lives, as on the disposition and ordering of those little things which occur dayly.

CVII

No quarrel lasts long where but one side is in Fault.

CVIII

Though Errour be blind, yet by dispute she produceth knowledge.

CIX.

Disputations about Evinc'd Certainties renders them many times uncertain and doubtful.

CX.

Vulgar Air is more easie got then kept,
the Mobile ever desiring rather to make
a Man

(29)

a Man great than endure him when he is so.

CXI.

Hasty honour is generally short lived, arising mostly from Expectation, which if not seconded by a double performance turns to contempt, besides that a sudden rise occasions a more strict enquiry.

CXII.

Fame undeserved is a Silent invitaion to merit.

CXIII.

Disoblige no one, for though he be not worthy to be a Friend he may be able to be an Enemy.

CXIV.

Quality makes the best Friends, there being

(30)

being no danger either of Envy or Contempt, either of which when any way Predominant dissolves the Frame.

C X V.

In dissimulation *artis est celare lar-
tem.*

C X V I.

Great Persons stand for Imitation, les-
ser for Observation, from both may be
learned Experience.

C X V I I.

Company like *Climates* Alter Com-
plexions, therefore be sure keep Com-
pany with Persons above rather than
beneath your selves.

C X V I I I.

Reputation is like a Glass, once
crackt and always crazy.

C X I X.

(31)

CXIX.

A Wise Man will once in an age come
in Fashion.

CXX.

No one can be merry that hath more
then one Woman in his Bed, more then
one Friend in his Bosome, and more
then one Faith in his Heart.

CXXI.

Extravagantly to commend another
is an argument of arrogance, for he who
so Commends another would have him
esteemed upon his own Judgment.

CXXII.

Every Mans Fault should be every
Mans Secret.

CXXIII.

Every Man a little beyond himself is
a Fool.

CXXIV.

CXXIV.

Envy knows what it will not confess,
and yet an Envious Person never attains
any knowledg of himself but by re-
port.

CXXV.

All Controversies leave truth in the
middle, and are false at both ends.

CXXVI

To Obey well is as great action as
to govern, and more mens duties.

CXXVII

Nature hath produced few persons
strong, but Industry and Exercise makes
many.

CXXVIII

He who understands his own and
his

(33)

his Adversaries strength can hardly
ever miscarry. III XXXO

CXXIX

Sudden Accidents are not easily pre-
vented, but those that are foreseen are
prevented without difficulty.

CXXX.

He that Encounters with a desperate
Person runs a great Hazard of making
himself so.

CXXXI.

He that is a Wise Man will prefer the
publick good before any private Quarrel
of his own.

CXXXII.

He that would do any great thing by
his own Authority, must first extinguish
Envy.

D. CXXXIII.

CXXXIII.

A Man once ~~disobliged~~ is never after to be employed in any matter of great Importance.

CXXXIV.

He is many times mistaken, that with Meekness and Humility expects to work much upon a proud Person.

CXXXV.

He that changeth his Humour, or De-meanour, or Party, must not do it at a leap, but by gradation, that before the Diversity of his deportment deprives him of his old Friends, he may gain new ones, otherwise being discovered and detected he is certainly Ruined.

CXXXVI.

CXXXVI

It is never advisable to put a Mans whole Fortune on the Hazard for any Prospect whatsoever, considering the Instability of Humane Affairs.

CXXXVII

It is a quere, whether an Envious Man Laughs more when ill betides another or when good to himself.

CXXXVIII

What is good for the Hive is good for the Bees.

CXXXIX

To Enrich a Mans self with anothers Loss is unnatural.

CXL

He whose Duty it is to defend others,

D 2

ought

(36)

ought not rashly to run himself in danger, for more then one is Concerned.

CXL.

Tis more Wisdom to be reckoned miserable, which is an Imputation rather Infamous then Odious, then be thought Liberal, and run your self into a Necessity of being dishonest, which is infamous and Odious both.

CXLI.

He that neglects what is done to follow what ought to be done, will sooner learn how to Ruin then how to preserve himself.

CXLII.

Humane Frailty and Fortunes Instability are Arguments for Clemency.

CXLIV.

(37)

CXLIV.

There is nothing sooner dissolves
Humane Society then the Vice of ingra-
titude.

CLXV.

An Honest Mans Word is as good as
his Oath.

CLXVI.

He that Permits a Crime when he
ought and can hinder it, is *Particeps
Criminis*.

CXLVII.

The reason why Men are Revengful,
is because they think to assuage their
own greif by occasioning another Mans,
but 'tis unnatural to do so.

D 3 CXLVIII.

(38)

CXLVIII.

Love is always Venturous and conceives difficult things easier then they are.

CXLIX.

The reason why Men Study and Endeavour to Justifie their Passion, is Love of Ease, for though they Love the Corrupt Pleasure of Passion, yet they Love not the Reflective part, besides Pride hath no small share in the occasion.

CL.

He that will advance an interest, must Study more how to oblige others then how to Enrich himself.

CLI.

Tis a good Rule in apparel to let your Wife go above your Estate, and

(32)

and your Children according to your
Estate, and your Self below it, so that you
may make all even at the Years end.

Hidden Mischief

Old Men live more by Memory than
by hope
It is better to live where nothing is
Lawful than all things are

He is the safest Preserver of a Secret,
whose Secrecy and Silence need not be
feared.

They that pursue a design in the
Common Road, shall be soon met with
all and opposed for a design once

Great deservers are generally either
hated or feared or both by the party
obliged, and that either because of the
Expectation of as great a return or the
Power to do as great a mischief.

be censured and controlled

He is a Fool that will adventure a

D 4

Double

Double Duckett for a single Penny.

CLVI.

Hidden Musick is nothing Worth.

CLVII.

It is better to live where nothing is
Lawful then where all things are
so.

CLVIII.

They that pursue a design in the
Common Road, shall be soon met with-
all and opposed, for a design once
known ceases to be such.

CLIX.

It is only for great minds to prosecute
their Intentions, though their Actions
be censured and controuled.

CLX.

(41)

CLX.

That Evil Words Corrupt good manners, is no less a true then Common Speech.

CLXI.

Tis business and imployment which makes a Man as well as trys him.

CLXII.

Absence is the best safe-guard for a Man that hath offended his Superiour.

CLXIII.

The greatest Strength and Power of any Person consists in his Reputation.

CLXIV.

Most Men attribute that to a deficiency of Wisdom which is a meer

want

want of fortune, and some ascribe that
to cunning which is the effect of pure
chance.

CLXV.

The reason why most are so unfor-
tunate is because they feel more the Pre-
sent time then they Fear the Future.

CLXVI.

Tis seldom Prudence to Endavour
that by Force which you may obtain
by fair means, for the former cer-
tainly gets you an Enemy but renders
the event uncertain, whereas the latter
gets the end more easily and when got
is more durable.

CLXVII.

Self love is the most subtle and dan-
gerous Flatterer in the World.

CLXVIII.

CLXVIII.

He that speaks much and thinks himself Wise, is worse then a Fool and more Incorrigible.

CLXIX.

There is a perpetual Succession of Passions in the Heart of Man, so that the Ruin of the one is almost always the Establishment of another, there being an easy Transition from one to another, as from Love to Hatred or Aversion.

CLXX.

We should oftentimes be ashamed of our best Actions, if the World understood the Motives, that produced them.

CLXXI.

The Lip of Truth shall be Established for,

for ever, but a Lying Tongue is but for
a Moment.

CLXXXII.

The Love of Flattery hath more or
less infected all Mankind, and ought to
be watch't, against as the most dangerous
Poyson.

CLXXXIII.

Our readiness to advise others, unless
an Intimate Friend, or earnestly desired,
is rather an Effect of Pride then Proof
of Friendship.

CLXXXIV.

It is much more difficult to behave
our selves as we ought in Prosperity then
in Adversity.

CLXXXV.

Pride and Vain-Glory are always fol-
lowed

lowed with contempt and hatred, but to the meek Person all Men pay a respect.

CLXXVI.

He that attempts any thing beyond his Strength, and above his Capacity, should not think it strange if he meet with disappointment.

CLXXVII.

He that delights in the Conversation of Vain and Wicked Persons, cannot Relish the Company of Wise and good Men, or be pleased with Serious discourse.

CLXXVIII.

He that lets his Mind and Affections on things Superfluous is Commonly reduced to want Necessaries.

CLXXIX.

lowed with contempt and hatred but to
the meek Person will Men pay a re-

We think we have Strength enough
to support the Miseries of others, and
yet are very impatient under less ones
of our own.

CLXXX

A Prudent Man foreseeth the Evil,
and hideth himself, but the Simple pass
on and are punished.

CLXXXI

The Flattery of other Men could
never do us much harm if we did not flat-
ter our Selves.

CLXXXII

There are some Vices which seem to
enter into the composition of virtues,
as Poysons into that of the most usefull
Medicines.

CLXXXIII

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CLXXXIII.

He that makes too little an account of himself, is as far from true Modesty as he that esteems himself far more than he ought.

CLXXXIV.

Old Men love to give good Coun-
cells to comfort themselves that they
are no longer in a condition to give Ex-
amples.

CLXXXV.

A Man is happy by injoying what
he loves rather than that which most
others reckon Lovely, Felicity depend-
ing on our Taste and Relish of things
more than on the things them-
selves.

CLXXXVI.

Most Men would have little or no
Pleasure

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Pleasure in this World, did they not
sometimes flatter themselves.

CLXXXVIII

Some Men and Things are better
Judged of, when near at hand, and o-
thers better at a distance.

CLXXXIX

We easily forget our own Faults,
when they are only known to our
Selves.

CXC

More betray the Secrets of their
Friends, and prove unfaithful by weak-
ness and inconsideration then by de-
sign.

CXCI

We are so accustomed to disguise our
selves

selves to others, that at length it comes to pass that we do the same to our selves.

CXCII.

We are never pleased to be Cheated by our Enemies, or betrayed by our Friends, but we commonly are very well Satisfied to be deceived by our selves.

CXCIII.

Nothing is less Sincere then the usual way of asking and giving Council, he that begs Advise, seems to have a respectful Deference for the Opinion of his Friend, though he designs only to gain an approbation of his own, and he that gives Council, seems to reward his Confidence with an Ardent and Disinterested Zeal, though oftentimes he Aims only at his own Interest or Glory by the Advice he gives.

E

CXCIV.

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CXCIV:

To hear with Attention, and Answer pertinently to what is said, is one of the greatest Perfections in Conversation.

CXCV.

As 'tis the Character of a great understanding to express much in a little, so of a shallow one to say little or nothing in very many Words.

CXCVI.

They that Love talking, will rather speak Evil of themselves, and mention what they are concerned to Conceal, then hold their Peace.

CXCVII.

That which hath been is now ; and that which is to be, hath already been,
and

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and there is no new thing under the Sun.

CXCVIII.

Only by Pride cometh Contention,
but with the well Advised is Wisdom.

CXCIX.

Never talk of what you know not, and
speak but little of what you know, and
that not rashly without consideration.

CC.

Do not put off to another time, that
which you may do at present as well.

CCI.

He that despiseth his Old Friends in
Prosperity or advancement, must expect
to meet with none when the Scales
are turned.

E 2

CCII.

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CCII.

He that cannot bear with the weak-
nesses of other Men, makes his own to
be insupportable.

CCIII.

He that loveth Pleasure shall be a
Poor Man, and he that loveth Wine
and Oyl shall not be Rich, the Drunk-
ard and the Glutton shall come to Po-
verty, and Drowsiness shall Cloath a
Man with Raggs.

CCIV.

He that is not content with the
middle Condition, between Poverty and
Riches, doth commonly take a great
deal of Pains to lessen his Fortune by his
Endeavours to Enrich it.

CCII.

CCV.

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CCV.

Be not curious to understand the Secrets of other Men's Affairs, and be very careful to whom you impart your own.

CCVI.

Seest thou a Man Diligent in his business, he shall stand before Kings, he shall not stand before Mean Men.

CCVII.

Most Men owe their Integrity to their Ignorance of Vice rather than to the knowledg of Virtue.

CCVIII.

There is one inseparable reward of good Actions, viz. The Satisfaction of having done them.

E

CCIX

CCIX.

Eloquence in speaking, depends as much almost on the Tone of the Voice, the Eyes and Airs of the Person, as on the choice of Words.

CCX.

A Prudent Man concealeth knowledge, but that which is in the midst of Fools is made known.

CCXI.

There are Persons of very great Merit who yet do not please, and there are others who are very acceptable though they have many failings.

CCXII.

A Man of ordinary Abilities that knows how to Husband and Improve them, will have more esteem and Reputation in the World then another of
twice

twice as much Merit who wants that Skill.

CCXIII.

There are very many undertakings that seem very Absurd and Foolish which are founded on very Wise and Solid Reasons.

CCXIV.

While only Sloth and Fear keep us within the Bounds of our Duty, our Virtue hath oftentimes the Honour of it,

CCXV.

When Vices forsake us, we flatter our selves that we have left them.

CCXVI.

The Love of Glory, the Fear of Shame, the design to raise a Fortune, or the de-

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fire to abase others, are oftentimes the
causes of that valour so renowned a-
mongst Men.

CCXVII.

Our Repentance for the most part is not
a Regret for the Evil we have done, so
much as a Fear of that Evil which may
betide us for it.

CCXVIII.

Envy is more irreconcilable then
hatred.

CCXIX.

A Man may beleive that he hates
flattery when he only hates the manner
of it.

CCXX.

Constancy in Love, is a perpetual in-
constancy, causing the Heart to fix it
self

self successively to all the qualities of the Person we Love, giving sometimes the Preference to one and sometimes to the other, insomuch that constancy is nothing else but inconstancy inclosed within one and the same Subject.

CCXXI.

Perseverance in Love is neither worthy of Praise or Blame, because it is only the continuance of those Sentiments which a Man doth neither give to himself nor can deprive himself of.

CCXXII.

Men of the least Merit are usually most content, and they complain most of their Fortune and Condition in the World who have least reason to do so.

CCXXIII.

CCXXIII.

When our Superiours intrust us with a Secret, or great Men put Confidence in us, we regard it as the Fruit of our own merit, whereas tis oftentimes the effect of their Vanity, and because they cannot keep Secrets.

CCXXIV.

Tis ordinarily from Pride rather than from want of Light, that Men oppose themselves with obstinacy to the most received Opinions, finding the first Places already taken on the Right side, they are not content to have the last.

CCXXV.

Tis a Peice of Folly to be wise alone, and to affect Singularity from the rest of the World in things indifferent.

CCXXVI.

CCXXVI.

Hypocrisy is an homage which Vice renders to Vertue.

CCXXVII.

The Valour of most Men, and the Vertue of most Women is from Pride or Shame, or Bodily Temperament.

CCXXVIII.

Flattery applied with Art doth commonly receive the reward of Merit.

CCXXIX.

Nothing is so contagious as Example, we never do any considerable good or Evil but they produce the like, we imitate good Actions of others through Emulation, and their Evil ones through the Malignity of our Natures which
was

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was Restrained and held Prisoner by Shame, but is set at Liberty by Example.

CCXXXV

No Man can preserve those Sentiments which he ought to have for his Friends and Benefactors, if he indulge himself too great a Liberty to talk often of their Faults.

CCXXXI.

Tis impossible to Love a Second time that which one hath truly ceased to Love.

CCXXXII.

Tis difficult to love those who do not at all Esteem us, and tis almost as difficult to Love them who Esteem us much more then we do our selves.

CCXXXIII.

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CCXXXIII.

Tis the Artifice of Pride by a feigned Submission and Humility to deceive, and 'tis never more likely to deceive then under that disguise.

CCXXXIV.

The Accent of the Country where a Man was born, continues in the mind as well as in the Language.

CCXXXV.

Tis true of certain good qualitys, as it is of the senses, that those who are altogether without them, cannot comprehend them.

CCXXXVI.

If there be any Man who in no Action of his Life, and in none of his qualitys did ever appear Ridiculous, tis because

because no Man was ever at the Pains to search narrowly into him.

CCXXXVII.

Some follies of other Men are as infectious as some diseases.

CCXXXVIII.

That which for the most part hinders us from discovering the bottom of our Hearts to our Friends, is not so much a distrust of them as of our selves.

CCXXXIX.

The Humours of our Bodies have an Ordinary and Regulated Course, which moves and turns our Wills without being perceived, they Exercise Successively a Secret Dominion over us, and have a considerable part in all our Actions, though we do not know it.

CCXL.

C C X L.

The Violences which others cause us, do oftentimes give us less trouble than those which we cause to our selves.

C C X L I.

Humility is the truest Evidence of all other Vertues, without that we continue all our Faults, and they are only covered by Pride, which hides them from others, and oftentimes from our selves.

C C X L I I.

Every own knows that he ought not to talk much of his nearest Relations, but no Man knows Sufficiently that he ought much less to talk of himself.

C C X L I I I.

C.CXLIII.

There are some good qualities that are Faults when Natural, and others that are never perfect when they are acquired, viz. Our reason must teach us how to manage our Mony, trust and Confidence, but goodness and courage must be received from Nature.

C.CXLIV.

There are some kind of Tears whereby we our selves may be deceived, after we have deceived others by them.

C.CXLV.

He is much mistaken that thinks he Loves a Mistris for her own sake.

C.CXLVI.

To force ones self to continue Faith-
full

full to one we Love is little better then Infidelity.

CCXLVII.

A Man may give good Counsels but cannot inspire conduct in the Observation of them.

CCXLVIII.

Few are more often mistaken then such as cannot suffer to be told of their mistakes.

CCXLIX

One is oftentimes less unhappy in being deceived by a Person we Love, then to be undeceived.

CCL.

He Preserves his first Love a long time indeed that hath never a Second,

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CCLI.

The most dangerous Folly of Old Persons, who have been amiable, is to forget that they are so no longer.

CCLII.

The greatest Proof of Frindship is not to discover our failings and imperfections to others but to make us see our own.

CCL III.

We easily pardon those Faults in our Friends which do not respect our selves.

CCLIV.

'Tis easier to know Man in general then any one Man in particular.

CCLV.

(85)

CCLV.

We should desire very few things ardently, if we knew what it is we desire.

CCLVI.

In Frindship as in Love one is oftentimes more happy by those things he is ignorant of then by those he knows.

CCLVII.

Shame and Jealousie would not be so painful and troublesome but that our Pride cannot assist us to support them.

CCLVIII.

'Twould be more to our advantage to appear as we are then to Endavour to appear otherwise.

F 2

CCLIX.

COLIX.

We never desire very earnestly that which we desire only according to reason.

CCLX.

While the Heart is agitated by the remainders of any Passion, a Man is more likely to receive a new one than when he is perfectly Cured.

CCLXI.

Covetousness hath oftentimes very contrary effects, Multitudes Sacrifice their whole Estates to doubtful and distant hopes ; and others despise very great advantages that are in prospect for little interests that are present.

CCLXII.

All the Constancy of the Philosophers

was

(69)

was caused by the Necessity of dying.

CCL XIII.

To say that a Man Lyeth, is as much as to say, that he is brave towards God and a Coward towards Man.

CCLXIV.

There is no Passion in an Humane mind that is so weak, but in some Men it Mates and Masters the Fear of Death.

CCLXV.

To be thought Secret inviteth discovery, as the more close Air Sucketh in the more open.

CCLXVI.

He that talks all that he knows will

certainly talk somewhat which he knows
not.

CCLX VII.

No Man can be secret unless he use
dissimulation, for a bare Silence in some
cases discovers as much as Speech.

CCLXII.

By dissimulation sometimes you may
better discover another Mans mind, for
to him that seems open and free, will
another be so.

CCLXIX.

The Care of the publick and of pos-
terity is many times most in them that
have no posterity.

CCLXX.

Wives are young Mens Mistresses,
companions

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companions for middle Age, and Old
Mens Nurfes.

CCLXXI.

The reason why new Rulers are En-
vied by Men in height, is because the dis-
tance is altered, and like the deceit of
the Eye, that when others come on, they
themselves go back.

CCLXXII.

Persons of VVorth and Merit are
most Envied when their Fortune conti-
nues long, for by that time, though the
Vertue be the same, it hath not the same
Lustre, Fresh Men growing up that
darken it.

CCLXXIII.

Great Spirits and great Business keep
out Love.

F 4

CCLXXIV.

CCLXXIV.

Love is always rewarded either with its reciproque or with an inward and Secret Contempt.

CCLXXV.

Great Men are the first that find their own Greifs, but the last that find their own Faults.

CCLXXVI.

The reason why boldness doth such Fears is, because the greatest part are shallow in Judgment or weak in courage, and wise Men have their weak times.

CCLXXVII.

The mind of Man is more cheared and refreshed by profiting in smal things then by standing at a Stay in great, for he that useth to go forward and findeth a Stop, falleth out of his own Favour.

CCLXXVIII.

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CCLXXVIII.

More danger have deceived Men
then forced them.

CCLXXIX.

It is a Point of cunning to wait upon
him, with whom you speak, with your
Eye.

CCLXXX.

When you have any thing to obtain
of present dispatch, amuse the party
with some other discourse that he may
not be too much awake to make ob-
jections, or move it when the party is in
hast and cannot stay to consider advised-
ly of what is moved.

CCLXXXI.

If a Man would cross a Business,
that he doubts some other would hand-
somerly

fomly and effectually move; let him pretend to wish it well, and move it himself in such sort as may foil it.

CCLXXXII.

To mention a thing desired at parting, as almost forgot, or offer it on a Question asked, which you may lay a bait for in your Discourse, is many times a good peice of prudence.

CCLXXXIII.

In Business, the keeping close to the matter, and not taking of it too much, at once, procureth dispatch.

CCLXXXIV.

He that will keep but of even hand, his ordinary expences ought to be but to the half of his Receipts, and if he think to wax Rich, but to the Third part.

CCLXXXV.

CCLXXXV.

There is nothing makes a Man to suspect much, more than to know but little.

CCLXXXVI.

Honour hath Three things in it, the vantage ground to do good, the access to Kings and principal Persons, and the raising a Mans own Fortunes.

CCLXXXVII.

If a Man that is not perfect be ever in Practice, he will practice his Errours as well as his Abilities, and induce one habit of both, and 'tis to be helped but by a seasonable intermission.

CCLXXXVIII.

The Folly of one Man is the Fortune of another, for no Man prospers so suddenly as by anothers Errours.

CCLXXXIX.

CCLXXXIX.

A little of the Fool, and not too much of the Honest, are generally two fortunate properties.

CCXC.

It is many times better not to deal by Speech but by Letter, and by the Mediation of a Third then by a Mans self.

CCXCI.

Small matters win great Commendation, because are often in use and note.

CCXCII.

It is a good precept in seconding another to add something of your own, as if you agree with an opinion, let it be with a distinction; if you'll follow his
his

(77.)

his motion, let it be on condition, if approve his Council, let it be with alledging some farther reason.

CCXCIII.

Too much magnifying of a Person or Thing doth irritate contradiction and procures envy and scorn.

CCXCIV.

That which keeps a matter safe and intire is good, but that which is destitute and unprovided of a retreat, is bad.

CCXCV.

He that would not do a thing, if he thought it would not be known, doth not do it for truth or goodness, but for opinion sake.

CCXCVI.

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CC XC VI.

Good things never appear in their full Beauty till they turn their back and are going away.

CC XC VII.

That which a Man hath procured by his own default, is a greater mischief then what is laid on him by another, so that which a Man gets by his own Industry, is a greater good then that which comes by another Mans curtesie or the indulgence of Fortune.

CC XC VIII.

He hath his Work half done, who ere hath well begun.

CC XC IX.

Despair of Cure is worse than the Infirmary.

CCC.

(77)

CCC.

The more Perpendicular a danger hangs over our head, the less its shadow grows.

CCCI.

By diverse means Men come to a like end, as to appease one offended, some do it by Submission, others by Courage and Resolution,

CCCII.

A Thousand by ways miss the mark, one only hits the fame.

CCCIII.

A Man may discover himself more by Company, occasion and chance, then he can do by a bare reflective Speech.

CCCIV.

CCCIV.

The reason why some Men chuse rather to speak of any other Trade then their own, is because they suppose it to be so much new Reputation gotten.

CCCV.

That which makes timrousfness so ill a quality, is because the Party many times fears that which should help.

CCCVI.

No Judgment to be made of a Merchants Estate till after his Death.

CCCVII.

The greatest Scholars are not always the wisest Men, because their own wit droops and diminishes to make room for others.

CCCVIII.

(812)

CCCVIII

Great Men have a Preheminence above us in every thing, even to a breath of good manners, and their other good quantities are their licence.

CCCIX

At the upper end of a Table, Trifles are so much discourst of that many a good discourse at the lower end is lost, by the Ceremony of being placed highest.

There be such as advise to nothing but what they think themselves can im-

Glory and Curiosity are the Scourges of an Humane Soul.

Nothing too much, is a Rule as useful and as generally true as most.

CCCXVI

G

CCCXII

(818)

CCCXII.

In general conversation it may be
advisable to love another as if you should
one day hate him again, and hate him
as if you should Love him again.

CCCXIII.

Fortune is oftentimes met withal in
pursute of Reason.

CCCXIV.

There be such as advise to nothing
but what they trust themselves can imi-
ate.

CCCXV.

It seems a common fault, to be both
more confident, and more terrified by
things unseen, hidden, and unknown.

CCCXVI.

(83)

CCCXVI:

No Wind makes for him, that hath
no intended Port to Sail unto.

CCCXVII

All actions more than ordinary and
common, are subject to sinister inter-
pretations.

CCCXVIII

There is no recompence false unto
vertue, how great soever it be, if it
once have pass't into custom.

CCXIX

A word ill taken defaceth the merit
of many years service.

CCCCX.

Need and Want is much more un-
seasonably, and much more hard to be

G 2

indured

(848)

indured in Women then in Men.

CCCCXI.

Vertue provoked adds much to it
self.

CCCCXII.

The very name of Vertue presuppo-
seth difficulty, and infers a resistance,
and cannot well be exercised without
an Enemy.

CCCCXIII.

Want of Apprehension and Stupidi-
ty do sometimes counterfeit vertuous
effects.

CCCCXIV.

It is better to learn and know more
than we need, then nothing at all.

CCCCXV.

There is nothing can be spoken so
absurdly

(85)

absurdly which hath not been so.

CCCXXVI.

No Man in the World so cross and humourfom, but there is something he delights in, whereby you may win him.

CCCXXVII.

He who judgeth by apparences, judgeth by a thing different from the Subject.

CCCXXVIII.

Rareness and difficulty give an esteem to things, and increase Mens desire after them.

CCCXXIX.

Nothing in the World so popular and generally amiable, as goodness is.

G 3

CCCXXX.

CCCXXX.

The finer headed and more subtile brained a Man is, the more he is hated and suspected, if once the opinion of honesty be taken from him.

• CCCXX XI.

Of all the Pleasures and Goods we have, there is none exempted from some evil and incommodity.

CC CX XII.

That which we often see we wonder not at, though we know not why it is done, and we call that against nature, which is only against custom.

CCCXX XII.

An honest Man may have false opinions, and a wicked Person may preach truths, yea such as he beleives not.

CCCXXXIV.

(878)

CCCCXXIV.

So much are Men enamoured of this miserable Life, that no condition is so poor but they will accept, so they may continue in the same.

CCCCXXV.

He who will provide for every thing provides for nothing.

CCCCXXVI.

Many Professions and Trades subsist and are grounded only upon publick abuses and popular errors.

CCCCXXVII.

No Man living is free from speaking foolish things.

CCCCXXVIII.

Who is unfaithful to himself, may

be excused if he be faithless to his Master.

So much are Men enured to this miserable Life, that no condition is to be reckoned upon, but that it will turn out to the worst. Many suck up the greatest part of her own Venom, and then with impunity soneth her self.

He who will provide for every thing
The consequence of all designs consists in their seasons; for occasions pass, and matters change incessantly.

Many Professions and Trades indeed are grounded only upon bubble.
He may well walk a foot that leads his Horse by the Bridle.

No Man living is free from speaking
To divert a Man from importunate imaginations, and the insinuation of particular conceits, there's no better way then to have recourse unto books.

CCCXLIII.

No Man trusts a Drunkard with his
Secrets, for he that can't keep his own
will never conceal anothers.

CCCXLIV.

A little thing will divert when a
greater and of more weight will not.

CCCXLV.

Wisdom hath her excesses, and hath
no less need of moderation then folly.

CCCXLVI.

Profitable thoughts, the more full
and solid they are, the more cumber-
some and heavy to the mind of Man.

CCCXLVII.

No continuance of time, no favour
of Prince, no Office, no Vertue, nor
any

any Wealth can make a Clown become
a Gentleman.

CCCLVIII.

It is no longer time to wince when
one hath put on the Shackles.

CCCLIX.

The obligation of a benefit hath
wholly reference unto the will of him
that giveth.

CCCL.

It is against the nature of Love, not
to be violent, and against the condi-
tion of violence, to be constant.

CCCLI.

He who hath once been a very fool,
shall at no time prove very wise.

CCCLII.

CCCLII.

Whoſoever hath his mind on taking,
thinks no more of what he hath taken,
Ovetouſneſs hath nothing ſo proper as
to be ungrateful.

CCCLIII.

Moſt Men are better inſtructed by
contrariety then by ſimilitude, and more
by eſcaping the bad then following the
good; therefore *Cato* ſaid, wiſe Men
have more to learn of fools, then fools
of wiſe Men.

CCCLIV.

Tis impoſſible for to Treat quickly
and diſcourſe in any order with a Fool.

CCCLV.

A judgment is not to be made of:
Council, or Advice by the Event.

CCCLVI.

CCCLVI.

It is an ill seeming thing for Men in
jest to Bite or in sport to Strike one ano-
ther.

CCCLVII.

The measure of Mōny is limited, not
by the Estimate of Wealth or Place, but
by the Furniture and manner of Li-
ving.

CCCLVIII.

Many teach others to deceive, while
they fear to be deceived, and give them
Just cause to offend by suspecting them
unjustly.

CCCLIX.

Preparation gives more to hope,
then it brings with it, and he that
would please, hath nothing so great an
Impediment, as expectation.

CCCLX.

CCCLX.

Nothing is so dear, as what is given,
for the Will of the donee stands high-
ly indebted for fear of being ungrate-
ful.

CCCLXI.

It is certainly worth while, to change
a bad Estate for an uncertain, and there
can be no loss by the bargain.

CCCLXII.

To be always complaining, is the
way never to be moaned and seldom pi-
tied, for he that makes himself seem
dead while alive, is Subject to be ac-
counted alive when dying.

CCCLXIII.

A generous and free minded con-
fession

feſſion doth diſable a reproach, and diſ-
armes an Injury

CCCLXIV.

Sometimes it is good choice not to
chooſe at all.

CCCLXV.

Each cuſtom hath its reaſon.

CCCLXVI.

There is nothing ſo good and benefici-
al that yeilds profit in a glance, or be-
ing ſlightly paſſed over will do you
much ſervice.

CCCLXVII.

Pleasure it ſelf is Pain in its height.

CCCLXVIII.

We muſt live in, and by the World,

and

and such as we find it, so we must use it.

CCCLXIX.

or He will endure a fall, that cannot bear the Starts on't, utter disappointment Ruins that Man which little cross Accidents do Stagger.

CCCLXX.

If we direct affairs at the beginning, we hold them at our Mercy, but if once undertaken, they guide and transport us, and we follow them.

CCCLXXI.

Such as by bashfulness are apt to grant whatsoever is demanded, are as prone afterward to Recant and break their Word, tis better therefore

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to attempt Coldly and pursue Hotly
then *e contra*.

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CCCLXXII

To be Proud of every profitable and
Innocent Action is fit only for Fools
and Madmen to whom tis extraordi-
nary and rare.

CCCLXXIII

Men generally give most Credit to
things they understand not, and the
reason is because they would not be
thought to have less Wit then the Para-
ty who proposed it.

CCCLXXIV

An Injury (though the Damage be
less) undoubtedly causes more grief and
sharpness then a loss.

CCCLXXV

He that keeps himself in his own
Power

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Power, is the most Powerful of any.

CCCLXXVI.

He greives more than he need, that grieves before that he needs.

CCCLXXVII.

It is much easier to speak as *Aristotle* and live as *Cæsar*, then speak and live as *Socrates*.

CCCLXXVIII.

We cannot err in following Nature.

CCCLXXIX.

Words reported again, as they have another sound, so generally they have another sense.

CCCLXXX.

There are more ways to the Wood
H then

then one, a balk in one track ought not to discourage further and other attempts.

CCCLXXXI.

That which makes Company so influential, is because 'tis a kind of reproach, not to do or not to dare, what one sees his Companions do or dare.

CCCLXXXII.

Many times 'tis prudence gently to obey and endure the Laws of our condition, struggling against that we cannot overcome makes it more painful and troublesome.

CCCLXXXIII.

The greatness of a Mans mind consists not so much in lofty attempts as in knowing how to range direct and circumscribe it self.

CCCLXXXIV.

CCCLXXXIV.

He that Husbands his time best, will
find very much of it employ'd idely.

CCCLXXXV.

He that walks upon Stilts must use
his own Legs, and the greatest helps
signifie nothing without a Mans own
Prudence, and conduct to use them.

CCCLXXXVI.

A Man may be knowh much by his
Garment, by his Countenance, by his
Laughter, and by his Going.

CCCLXXXVII.

He that keepeth his Ignorance secret
doth much better than he that hideth
his Wisdom.

H 2

CCCLXXXVIII.

CCCLXXXVIII.

Tis folly to contradict an Inferiour, for there always arises more shame in being overcome by him, then Honour in a Victory.

CCCLXXXIX.

Many Men complain when a House or Room is dark, when the fault is only in their own Eyes.

CCCXC.

No Drunkard would willingly have his Wife, Child, or Servant such.

CCCXCI.

There's nothing more odious and distasteful to most Men then to be censured and reprehended; he therefore who doth that least, doth generally oblige most.

CCCXCII.

(101)

CCXCII.

He that will oblige all, must abase himself to those above him, submit to his equals, and curteously equal himself to those beneath him.

CCCXCIII.

He that speaks any thing untrue to his own advantage, shall be accounted both vain and a lyer; the lye renders him odious, and the vanity ridiculous.

CCCLXCIV.

To be obstinate in any Argument which touches the Profession of him you converse with, will certainly create a distaste, for by presuming your self in the right, you make a reflection on him as ignorant, which is always reckoned injurious.

H 3

CCQXCV.

CCCXCV.

Desse and Carriage generally gains more respect, then Riches and Honour.

CCCXCVI.

Fear sways more Men and Influences to more venturous exploits then hope.

CCCXCVII.

All Extrams are generally short lived.

CCCXCVIII.

Invention is a solitary thing, and the result of one Mans thoughts, as true Judgment is of many, therefore in all Companies let one Man propose, and the rest judge.

CCCXCIX.

C C c X C I X.

Interest is generally stronger then love, and yet Friendship grounded on Interest is little worth, for remove the advantage and your Friend is fled.

C C C C.

To conclude, the precepts of Prudence may easier be put in writing then in practice, *hic labor hoc opus.*

F I N I S.